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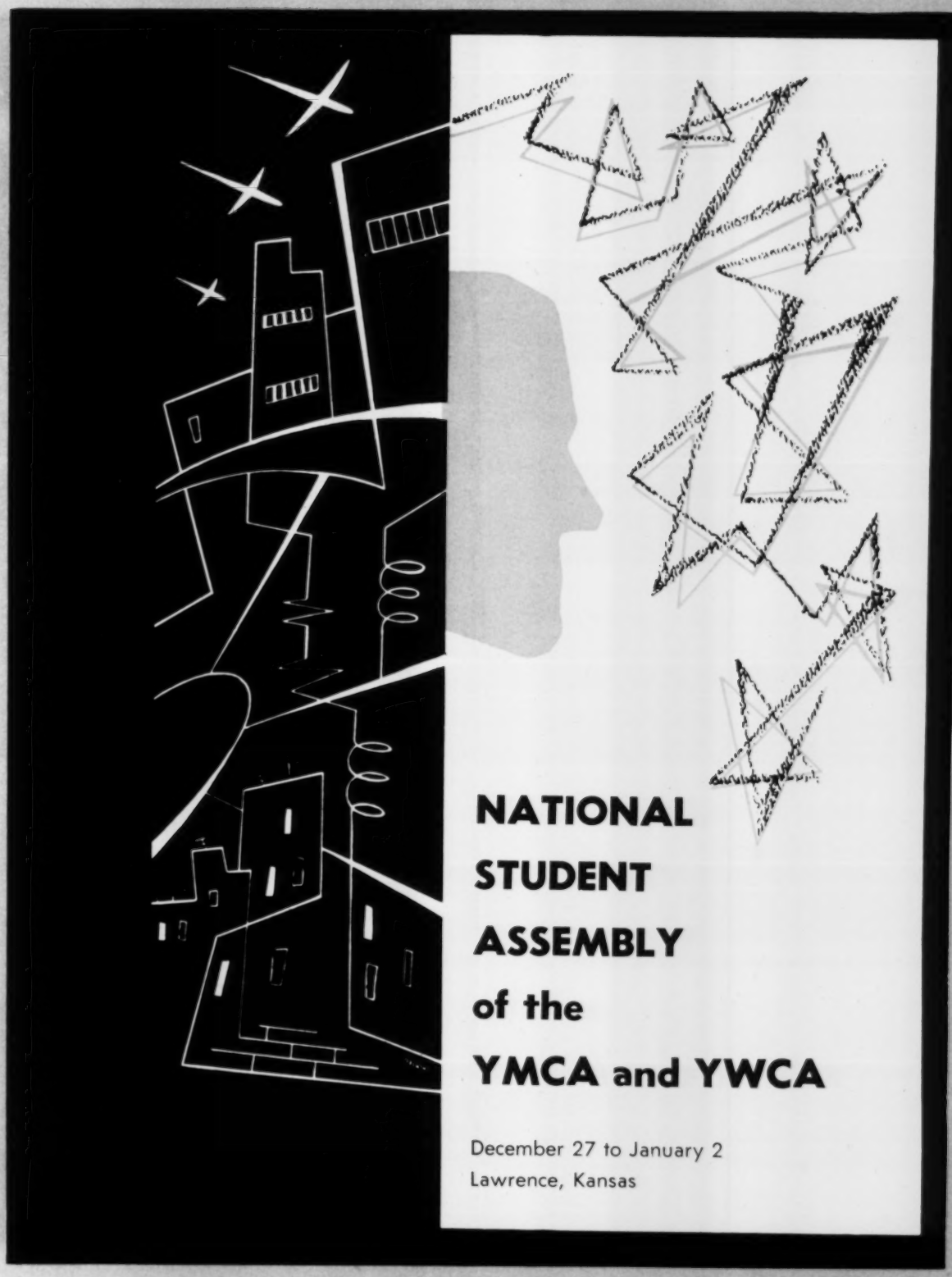

NATIONAL STUDENT ASSEMBLY of the YMCA and YWCA

December 27 to January 2
Lawrence, Kansas

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meet the deans

• FROM DECEMBER 27TH TO JANUARY 2ND the National Student Assembly of the YMCA and YWCA will be in session at the University of Kansas.

• THE FIRST FOUR ARTICLES in this magazine are written by the four Deans of the Assembly. These are the people who will be guiding the thinking of the work groups in the Assembly sections: *You in the Struggle for Freedom; You in the Nation and the World; You in Search of Yourself; You in the University.*

• WE ASKED EACH DEAN to "write about what he most wanted to say to college students today" whether it dealt with the subject of his Assembly assignment or not. Our hope is that our readers and campus Christian Associations may become acquainted with these Deans—not as "experts" in a particular field of interest, but as persons. You have a treat in store for you not only in reading what they have to say here but also in meeting them at the Assembly.

• FOR OTHER ASSEMBLY INFORMATION in this issue: (1) note the Assembly poster on the cover; (2) read carefully pp. 16-17 on preparing for the Assembly; and (3) study the proposed *Platform on Effective Citizenship*, pp. 23-24.

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editorial

UNITY IN COMMUNITY

Recently students from campus Christian Associations spent their summer on a two-fold project in which they helped take care of migrant workers' children and also worked in a canning factory. Skills and strength varied among the students. Some spent more time with the migrant children. Some worked more hours than others. Therefore the factory pay checks varied considerably. However, the group fellowship was so close that this variation in pay made everyone uncomfortable. After long hours of talking it through, the group decided to put all pay checks into a common pool which at the end of the summer was divided equally. After the project ended, a few students remained to work in the factory. One girl said later, "It just wasn't the same any more. I could no longer regard my pay check as entirely mine."

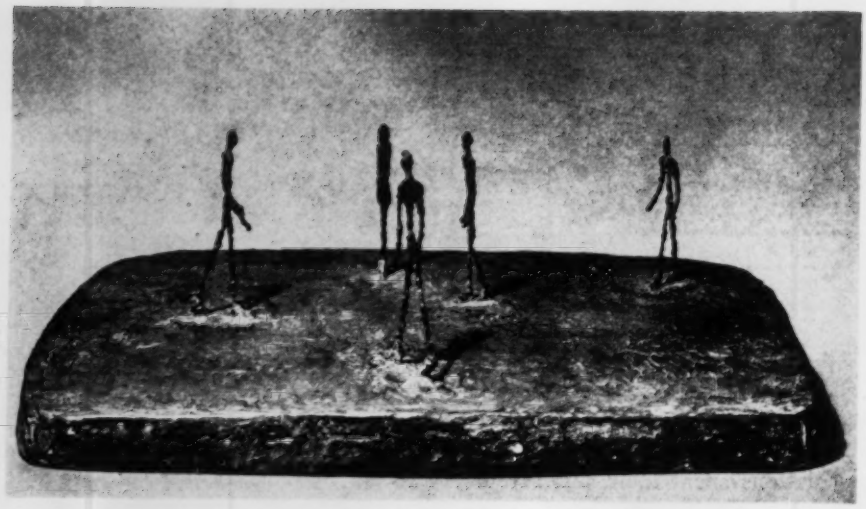
This incident is a miniature of the relation between the church and the world. In the truly Christian fellowship a new relationship is known. The encounter of person-with-person is such that the boundaries we usually draw around what we call "I" and "mine" tend to dissolve. Many things can help make this possible: an understanding of psychological mechanisms for rationalizing our desires for recognition or for pleasure at the expense of others, skill in group processes, or firm resolves to do unto others what we want them to do to us.

At the heart of the Christian experience of community, however, is something else. It is what Paul writes about when he says: You who were far off have been brought near; dividing walls of separation have been broken down. He points out to the Ephesian Christians that this had actually occurred in their lives (Chap. 2). It had occurred because Christ's love had shown them that they were accepted and loved *as they were;* that pretenses, pride and even high moral resolutions were no longer needed. This knowledge of *being loved as they were* freed them to live in terms of that which was deepest within them. They could more truly be themselves. The result was a community deeper than they had ever known before.

Paul goes on to point out that this actual experience of these people in Ephesus revealed or foreshadowed God's great plan for the world. His plan and purpose is unity in community.

Those who have this experience go forth into their daily round of life with a new discontent with the barriers of "I" and "mine," whether it is on dates, or in taking exams, on the job, or as an American. A tension arises which has in it the seeds of creativity and of sensitivity to others and a new openness to God's great plan.

This is a part of what is implied in the Assembly question: "Where are you" in God's great plan? It is a question which we face not only as individuals; it must also be faced by every campus Christian Association as it thinks about whether any part of this experience is known in its life as a Christian fellowship. —*Edward L. Nestingen*



SCULPTURE BY ALBERTO GIACOMETTI

By JOHN A. HUTCHISON

where

Where am I?

Brother, you're in the middle of a battle.

I can see it's no picnic. But if it is a battle tell me what the fighting is all about.

The answer to that one depends upon the person who is doing the telling.

Okay then. Since you're talking, tell me what you think the fighting is all about.

man and anti-man in a gigantic struggle

All right, a frank question deserves a frank answer. I think it is a crucial battle in man's age-long war to be human. If we lose this one, anti-man will win all down the line. It is that crucial.

Man. Human. Anti-man. What on earth are you talking about? Sounds like double-talk to me.

To begin way back (because there isn't any beginning in these matters) man isn't given his humanity outright, as a gift of nature. Like the cow seems to be given her bovinity, or the dog his caninity. You can see this clearly when you recognize that every serious person, whatever his faith or philosophy, has at sometime and in some way put this question to himself: What must I do and be to be genuinely human? There is no evidence that the cow ever asks herself, What must I do and be to be genuinely bovine? Or that the dog asks himself, What must I do to be genuinely canine? This is an essentially human question. A human baby isn't so much anything as it is a bundle of possibilities—human possibilities that must be won or lost in a lifetime of free effort. Man's existence is a kind of battleground between the forces of man and the forces of anti-man.

I'm not sure I get all this. But since you use the terms, just what do you mean by the forces of man and the forces of anti-man?

First of all, what *I* mean isn't what a lot of others mean. Each person has to speak for himself here. Each person does speak for himself, one way or another. What I mean is different from, say, what Hitler meant or Stalin meant. Or Nietzsche. But in general by man anybody means those things which make a man genuinely human. By anti-man, we mean those things which deny or destroy his humanity.

Yes, but come to the point. Just what do *you* think those things are?

Okay, here's my answer. You can try it on for size. See if it fits you. I think the things which define our humanity are four: FREEDOM, FAITH, WISDOM, and LOVE.

Wait a minute. Not so fast. Let's take them one by one. Take the first one first. Freedom is a slippery word. Just what do you mean by it?

I mean that first of all man has the capacity in imagination to stand clear of himself and ask questions like, Who am I? Where am I? What is my life all about? If you want the fancy word, man has the capacity for self-transcendence.

Okay. So what?

the crux of the struggle is found in the meaning of freedom

So in answering questions like these, man literally defines and determines his own selfhood. He is free not only to choose between this or that object, but (within limits prescribed by nature) to choose his own self. This means that (again within natural limits) you *make up* not only your mind but your life. Practically speaking, if you don't like the self you are (and who does?) you can in freedom and responsibility choose and change. It is this whole activity of self-determination that I mean by freedom. Apart from it, man wouldn't be man. It is in and through this freedom that man wins his humanity. There is no other way. And to deny freedom to anyone is to deny his humanity.

e am I?

Isn't there a pamphlet on something about freedom in the series for the NSCY Assembly?

Yes, there is. And what gives the issues described there their urgency is that man's humanity is at stake in them. The stakes are that high.

But wait a minute. You said something about faith. Don't freedom and faith conflict? One of my profs said so the other day. He argued that God is a kind of divine tyrant who, if you take him seriously, abolishes your freedom and responsibility as completely as any earthly tyrant.

faith is the root of freedom

True, many people think so. True also, many religious people have given them unfortunately good reason to think that way. But that is not the way faith is described in my Bible. God made us free, and in all his dealings with us, he respects our freedom. In fact, as I read the Bible, the image of God described in the Genesis creation story *is* just this freedom we have been talking about. Literally God couldn't deal with human puppets; it is in and through our freedom and responsibility that God discloses himself to us. Or, put in more human terms, it is because man is free that he needs faith, and inescapably acts by faith in something. Our friends the cow and dog don't need it; natural impulses and instinct seem to take care of guiding their action.

But faith as you speak about it doesn't sound like what I have heard in church and from religious people.

True, conventional religion in recent times has been pathetically unclear at this important point. That's part of our problem today. But let's try to make a new start. By faith I mean simply an assumption in terms of which a man acts. Since all men act, they all have some faith. Dig into the structure of faiths or assumptions in any man's life, and you will somewhere find one which is ultimate or final. That defines his religion. It tells him who he is and where he is. It gives him his orientation or bearings for his journey through the woods.

But I thought you said faith in *God*.

I did, and all philosophical speculation aside, religiously and fundamentally considered, God can be described as the object of your ultimate concern. God is what you are loyal to, when the chips are down.

everyone has a faith: the only question is, is it an adequate faith?

But that means that there are all sorts of gods.

You bet. That's what Christianity has been saying for a long time. It is a world full of "gods many and lords many." That has never been more true than it is today.

But why should I choose your god, the God of the Bible as you put it, rather than others? Why your faith, rather than a dozen others that compete for my loyalty?

That's a big question and would take a long time for a really adequate answer. Many Christian people of the past and present would sum it up this way: here in these terms we have found life full and free, as we find it nowhere else on earth. Come and see for yourself. You see, this is a kind of confession and invitation. You can even put it in terms of the issue of freedom we were talking about. Men will inevitably serve something bigger than themselves. Choose that service which gives you freedom, which liberates and fulfills your life. The service of the true God is perfect freedom; the service of false gods is perfect slavery.

You've slipped off the hook on the conflict between faith and freedom, but isn't there a major conflict between faith and your next goal, wisdom? Certainly that is true if by wisdom you mean the use of human thinking in genuinely critical fashion.

faith, reason and wisdom

You're right that there is a real tension here. Most of us can feel in our own lives this pull in different directions between faith and reason. And we can see it written large in the conflict between science and religion. But it is my contention that this tension which is sometimes destructive can actually be creative. Reason can keep faith responsible; and faith gives substance and vision to reason.

You said *wisdom* before. Now you use the term *reason*. Why the difference?

Obviously the terms are closely related. By reason I mean the disposition to critical thinking. At bottom I think such reason can be defined as man's capacity to face facts, to seek them out, to organize them into coherent systems, to live in the light of them. Wisdom is something more; it means the use of reason concerning those things which matter most. A wise man is reasonable in seeking answers for such questions as what good and evil are, why we are here, where we are, and the like. *continued on page 18*

JONAH—BY J. GOETZ

the terror of transition

"To be healthy means to overcome the past." In this penetrating sentence psychiatrist Wilhelm Stekel states negatively what Christian students can learn to say affirmatively: "Where the Spirit of the Lord is, there is freedom." (2 Cor. 3:17)

FAR FROM BEING an anesthetized four-year operation, college thrives on infection: infection of the old self with new relationships, disturbing ideas and unexpected demands to change. No self-imposed sterility can avoid these changes and each one calls us to push out into a new, growing life, into an unknown. But within us too there is a desire to pull back, to retreat to the past, to the tried old ways which are guaranteed to avoid confusion. Especially do we face this kind of struggle in sophomore and senior years when declarations of aim are expected from us. It is the transitional anxiety of the "no man's land" between what-I-used-to-be and what-will-I-become about which Christian faith has something decisive to say.

At first glance most of us seem eager for the changes which college promises to bring: new friends, expanded intellectual horizons, more freedom. And just as when we enter marriage or our first job, there is high hope of shedding the straightjacket of the old self. "Now is my chance to get rid of those labels and traits that have burdened me up to now. Begone, 'mother's girl,' 'naive square,' 'introvert,' 'book worm,' 'church mouse.' " With a change of environment or status most of us are optimistic about our future selves.

Indeed, it is usually the emotionally crippled person who clings uncompromisingly to the precious image of the past. One such person came to a doctor saying, "Doc, I'm dead." When the physician recovered from the shock he recalled a suggestion technique from his psychiatry course. "Each night before a mirror, repeat a hundred times: 'Dead men don't bleed.' Return here in a month." The patient came back to report his faithfulness to the prescription but maintained that he was still dead. "Do you believe that dead men don't bleed?" questioned the doctor. "Certainly, doctor." With his scalpel the physician nicked the end of his patient's finger, causing a flow of blood. With a look of horror the patient cried, "Good heavens, doc, dead men *do* bleed!" For most of us, fortunately, such spiritual *rigor mortis* has not set in.

IN CONTRAST, most readers will experience an inward tug-of-war some time in college. Academically, new ideas can be disturbing to the self-picture and to the family relations out of which it grew. As one very able student, a vivacious junior, put it:

> To preserve the *status quo* is my underlying aim, always, whether I want to or not consciously. . . . Every new idea

that I hear or read throws me into conflict because I am so afraid it will shake some old idea. . . I look to the past always. I guess I should remember that the past was once a new experience too. Every so often reality is just too much to get assimilated. Perhaps a good memory is not always a blessing. There are so many bright, clear, detailed pictures that I have of the past, that I dwell too much on them.

Perhaps college professors sometimes forget (or enjoy) the emotional shock which their "facts" produce. And they need not be confined to the sex habits of the Samoans or Kinsey respondents either. The writer knows of one politically conservative sophomore who was shaken to his foundations for a semester by being obliged to represent a Russian satellite at a model UN meeting.

Socially the shock of transition can be even more profound, as indicated by an attractive junior girl:

I'm not quite sure what's happening to me these days. My grades have dropped and I've got three incompletes. My interest in school is gone. I can't sleep but I can't get up in the morning either. Once in a while I give in to the feeling that I'm still in love with Dan, but in my saner moments, I know I'm just dreaming. We were so close, sexually too, and that's a part of what makes it rough. When you've had no love as a kid you'll do almost anything for someone who's tender to you. Others have asked me for dates but I don't feel as if there's anything left. Wonder if anyone really cares.

With regard to feelings about parents, too, there is often an inward struggle between a sense of obligation to them for all they've done, guilt feelings that sometimes well up and our anger about their restrictions of us:

They've always said it was up to me to decide but it is the subtle disapproval that gripes me. When I mention the ministry they laugh that off in front of me and their friends. Why not be practical and be in a position to get nice things, they say. Dad has even said that I don't know my own mind, that the Chaplain has influenced me and that he'd be just as happy with me out of college. I don't want to break with them. They've been good to me. Maybe the army is the only way for me right now.

It's painful to be in transition between old ideas and new ones, between a steady love and disillusioned break, between the dependence on and independence of family ties. Some of the pain may come from past unsolved problems, left-overs in the process of growing up. But for all of us the old ways seem so sure, the new so uncertain. A part of the pain comes in the deep loneliness of our individual walk "through the valley of the shadow."

Some students can't bear their uncertain status, their lack of anchorage. They scramble for certainty by joining a group which fixes their identity, which provides the once-and-for-allness and reflex action behavior which takes away the terror of choice. Others saturate their minds with print (not unlaudable in college) and hope that furious cortical activity will somehow allow them to experience vicariously what can come only through genuine personal relationships. And surely all of us know students who drown themselves indiscriminately in the busy-ness of club and committee work to avoid the loneliness of self-assessment and others who become sexual athletes to assure themselves of maleness or femaleness.

SOME OF US HAVE DISCOVERED again some Christian affirmations which can rob a transition period of its terror.

First, there is a stability behind the changes in ourselves and our relationships. Realizing viscerally that "if I make my bed in hell, behold thou art here" (Ps. 139:8), we may find a crisis relieved of its urgency. This is to know that God is one "whom no happening can surprise," that he is like an artist who takes whatever materials are presented and is able to fashion a creative result. We can learn from this pain. C. H. Dodd's translation of the famous text is quite relevant here: "With them that love Him, God cooperates, in all things, for good." Five years from now, with this attitude, you can begin to see how you've grown and the fateful steps you've taken because of a transition.

Second, we can surrender the comfortable fantasy that it is possible for us to go back to the complete security of a childhood paradise. When fear prompts us to return to dependency, we might recall Christ's words about looking back. That there are many who would like to take this road accounts for the popularity of such books as *Seven Storey Mountain*. But Jesus says, "he who loves father or mother (the family or *familiar*) more than me, is not worthy of me." Simplicity may be a goal of the Christian life, but it is the simplicity that comes from dealing courageously with conflict and complexity, not retreating from it. In a new rendering of the beatitudes, J. B. Phillips puts it concisely: "Happy are they who bear their share of the world's pain; in the long run they will know more happiness than those who avoid it."[1]

Third, we can refrain from idolizing our own self-image, whether we assess ourselves as inferior or superior. Much of what we think about ourselves, derogatory or elevated, is the "reflected appraisal of others." But there is more to us than any picture we cling to. When we take it too seriously we are imprisoned within it, interpret all the world through it and unlovingly defend ourselves against those who refuse to acknowledge its merits. One task of life is continually to break the walls of the self-concept and let new experience "remold our minds from within," to let the creative Word reveal to us gradually what we really are. This losing of one's self (image) in order to find it (the

continued on page 22

[1] Phillips, J. B., *Your God is Too Small*, The Macmillan Company, N. Y., p. 102.

By ROY W. FAIRCHILD, Assistant Professor of Psychology, Occidental College. He aided the creation of the Faculty Christian Fellowship of the Pacific Southwest and frequently is a leader in student YMCA—YWCA conferences. He will be Dean of the Assembly section on "You in Search of Yourself."

The sudden access of global influence of the U.S.A. is described by Theodore H. White in his recent book "Fire in the Ashes." A scholarly ambassador of a minor power, Mr. White studied the diplomatic notes, cables and other documents which were exchanged prior to World War I in the summer of 1914.

In all these exchanges he found no mention of the United States. No European capital speculated on this country's strength or wondered about its attitude. Nor was there, in these papers, the record of any intervention, remonstrance or initiative of any American emissary "to assert the will of America in the century which she was to dominate."

In the forty years since that time, this country has become a world power. How is our influence best used to work for international understanding?

what should

A major source of international misunderstanding arises from inequality of resources and experiences. Many nations which are newly independent and technically under-developed, some of these long exploited as colonies and thus lacking trained personnel and experience, must suddenly attempt to play an effective role in the ordering of world affairs. The United States, where extreme wealth and power are concentrated, suddenly is required to use its resources in international affairs in a way which will testify to the validity of the free, democratic principles on which this nation was founded.

A graphic illustration of the extremes of resources and technical development is seen in the high level of literacy in the western world in contrast with Asia, for example, where one-fourth of the earth's inhabitants live, eight out out of ten of whom can neither read nor write.

Today we see in sharp focus the difficulties of understanding created by these inequalities of material resources and level of education. Understanding, therefore, is much more than simply the existence of goodwill. It requires a stretching of the imagination, the mind and the heart, especially if one's actual experience has not included living or travel in other parts of the world. This is the vision that many have for the United Nations.

Currents and cross-currents

Each age gives birth to its successor. But the form of the new world now coming to birth is not easy to discern. The currents of life bear men and nations to different shores at the same point in time. In one place men seek to escape the confines of outworn forms of nationalism. In another place nationalism breeds new forms.

For example, the search for a new united Europe is difficult, but it is being undertaken by men who know that "apart from a small elite there is . . . no longing to get together for the sake of being together. There is only the reluctant realization of the dangers of *not* getting together. The hearts of the European peoples . . . are not really in (union) yet. But their heads are!"[1]

At the same time the new forms and sinews of nationalism are appearing in Africa, Asia, and the Middle East. The determined assertions of newly-independent countries testify that their particular interests and identities must be regarded as matters of international consequence.

Efforts at international understanding must somehow accommodate these aspirations and assertions within plans for the peaceful conduct of world affairs.

Or, to take another example, a part of the world is fatigued with the maturity of ideas which long ago fed the guillotine in France, inspired a tea-party in America and elevated the Magna Carta above the divine right of kings in England.

Another part of the same world is just beginning to test the vitality of new political ideas against their ancient problems of disease, illiteracy and poverty. Some nations are attempting simultaneously to preserve ancient cultures and to appropriate for their welfare the learnings of minds which, in another culture, have developed the tools of scientific knowledge. It is most important that international understanding must take into account the significance of these disparities in the shaping of world affairs.

Difficult though it is to discern the main currents from the cross-currents, nonetheless there is one clue to understanding the unifying strands throughout human history. This clue is found, I believe, in the events caused by the unremitting urge in men for life with dignity—the Bastille, Boston Harbor, Runneymede Field, the Supreme Court decreeing an end to certain restrictions on education.

Standards for human dignity

In our time the association of nations for a more peaceful world with heightened standards of freedom has gath-

[1] *Fire in the Ashes.* Theodore H. White.

by MURIEL W. JACOBSON

be done about the inequalities ?

ered up these expressions into a unifying standard of achievement in human rights.

The Universal Declaration of Human Rights was adopted by the General Assembly of the United Nations of December 10, 1948 "as a common standard of achievement for all peoples and all nations. . . . " It concerns every aspect of individual and community life. In a sense it defines the basic conditions for international association with understanding. For example, one of the most important of these is the right of everyone "to education . . . which shall be directed to the full development of the human personality . . . the strengthening of respect for human rights and fundamental freedoms."

The Specialized Agencies of the United Nations represent specific efforts in distinct areas of life—education, science, culture, health, food and its production, work and its conditions—to lessen international inequalities. Many of the most vital programs of the United Nations are, therefore, directed toward the problems created by disproportionate advantages. In our time this is the most comprehensive expression of man's urge for life with dignity.

For the removal of unnecessary disadvantages may help to clear the way for a real confrontation of the less tangible, but more significant, issues of international association. Ultimate objectives are achieved in proximate stages, however. The Christian must be concerned, therefore, with his nation's approach to proximate goals of fuller life with dignity.

Why does America falter?

A current illustration comes from a recent session of Congress. As this article is written, the U.S.A. House of Representatives had approved the recommendations of the Appropriations Committee disallowing the U.S.A. total contribution to the Technical Assistance of the United Nations which, if final, could mean the end of these programs. Whether or not the Senate restores the appropriation, the fact is that the action of the House reflects a lack of understanding by a powerful national governing body of a basic approach to the elimination of international inequalities as a condition of the peaceful association of nations.

At the same time, military appropriations to the underdeveloped areas are approved. This has made some spokesmen of these areas express doubts about the capacity of the United States to give leadership in ways most needed.

The underdeveloped areas need all the tools of education, the technical knowhow and trained personnel to help themselves overcome the disadvantages of backward areas. Moreover, to claim their confidence, these needs can best be met in international programs which are free of undue national influence. This goal seems not to be understood by our national policy-makers.

The country in its new role of leadership must be aware of the ways in which inequalities contribute to international misunderstanding and therefore are a threat to peace. Here it should be possible to look to the Christian community to understand what happens to people in situations of extreme deprivation or who, conversely, are in situations of power and great privilege and have what is needed to alleviate or control these conditions. Christians believe in a God who wants men to live together in the genuine community in which all are regarded as brothers and all acknowledge God as the common Father. Without expecting perfectly to achieve this community in the world, Christians still believe that by the grace of God they can work effectively for greater justice and equality.

Muriel Jacobson's interest and professional concern has been for many years in international understanding. She has been an employee of the Canadian Federal Government, of the League of Nations, of the National Student YWCA of the U.S., and of World University Service. Currently she is a member of UNESCO's staff in its New York office in the U.N. Secretariat. She will be the Dean of the Assembly section on "Youth in the Nation and the World."

"the best things

By WARREN ASHBY, Associate Professor and Head of the Philosophy Department at Woman's College of the University of North Carolina, Greensboro. Recipient of a Ford Foundation Fellowship, he is currently on leave for special research. He will be Dean of the section on "You in the Struggle for Freedom" at the Assembly.

I was in the middle of a murder mystery. The detective and I were ready to decide that it was the butler after all when I turned the page and—there he was. You can imagine my dismay. For peeping at me from the print was Boethius the Bookworm. Boethius is the pet of our department: we have consoled him with tid-bits of philosophy ever since he got acute indigestion reading social science.

To meet Boethius the Bookworm plowing through Plato, dizzy in Dewey, or inebriated in Niebuhr is a common experience for readers in our library. But to find a philosophical bookworm munching a murder-mystery: O tempora! O mores!

"I have been trying to recover from my research," Boethius apologized. "It is not every philosopher who can observe college students from the pages of a book. Do you want to listen to a worm's eye view of today's college student?"

I didn't, but I did.

"The title of my dissertation is 'Quiet Quincy and Silent Sylvia.' The thesis is simple: unlike the students of the thirties those of today are not concerned with social issues, they are not much bothered about economic justice and social equality, nor even about international peace. Unlike the immediate postwar students they are not eager to look for themselves and to hammer out their own ideas. they want the teachers to give them the answers. Unlike—"

"Hold on, Boethius," I objected. "I am quite willing to admit that many students I know are not interested in social problems. and some want their philosophies delivered F.O.B. the lecture room. This seems to be, as you say, the silent generation. But the important question is: what lies beyond the silence?"

He yawned. "Don't bother me this time with meanings. I was merely making a scientific study. Let me sleep in my mystery. You have a case to solve that is more fascinating than any who-dunnit."

WHAT DOES LIE BEYOND THE SILENCE of the college student? Why is there any desire for answers ready-made? What is beneath the lack of a widespread concern for social issues?

I closed the book that was Boethius' bed. On my desk I saw the back cover of the latest report of the American Friends Service Committee. An answer to the new mystery began to take shape with the words printed there:

In a church in Leicestershire in England there is an inscription to the founder of the building. It is dated 300 years ago in 1653 when, as the inscription says, "All things sacred were throughout the nation either demolished or profaned." The rest of the inscription runs: "Sir Robert Shirley, Baronet, established this church. whose singular praise it is to have done the best things in the worst times and hoped them in the most calamitous."

"To have done the best things in the worst times and hoped them in the most calamitous." There may well be, as I believe there is, a disquieting silence in our colleges on vital matters. It is a silence of teacher as well as student. Yet beneath that silence there is a surging of the spirit: there is the deep desire to do, to hope the best things in calamitous times. This is a yearning that throbs within the life of our universities. It is not the desire of all students, surely; perhaps not even of most: but the longing to do and to hope the best thing abides deep within the lives of many students. This, indeed, may be the most important fact about college life today, as certainly it provides us with the greatest hope for the morrow.

But in worst days what is the best thing to do? And in this calamitous time for what can we legitimately hope? To these questions there are no glib answers. There is no prefabricated philosophy, neither of any individual nor any institution, that can inform the mind and heart of another what is the best thing for him to do and to hope. For these are personal questions of the trust and gift of one's own life: they always come back to what *I* trust and to whom *I* give myself. The answers to the life-questions. therefore, can be found only with the personal discovery of a cause for which to live.

According to the biblical and Christian tradition the body, sex, the whole physical life of man —these are good things. Sex is not a degrading necessity of life. It is a good gift of God, to be used for his glory and praise. This is not the only thing the Christian faith needs to say about sex, but is the first thing. (From the Assembly study booklet "Faith, Sex and Love.")

in the worst times"

SOME—BY NO MEANS ALL, but some—of the marks of such a cause for our lives in this time are clear:

1. *An adequate cause to direct life in these days is probably discovered gradually through loyal living.* Such a cause is not foisted upon us; it is found. And while there may be some who find with a flash of blinding light their faith and their work, they are not many. Even with those individuals there was a long preparation, perhaps unknown even to themselves, for the cause that was suddenly one day to master them. Most of us, though, grow into and live into the cause that focuses our lives upon the best things to do and to hope.

2. *Any sufficient cause involves the deepening of the individual's personal life.* It would not be possible to describe in detail what this means, for that description would deny the uniqueness of personal life. But the deepening does refer to the inner quality of experience and to the acceptance and direction of that quality. The deepening of life points to the sharpening and maturing of spiritual-physical sensitivity: a keen awareness of specific things in the world of color and motion and sound and shape, a penetrating sight of things and persons and events, an enlarging vision of those meanings that enrich life. The depth of personal life refers, too, to the appreciative grasp of the greatness in this moment: it is a matter of not waiting until tomorrow but knowing today what is worth knowing, and loving this day what is worth loving.

3. *Any cause that deepens personal life will, inevitably, direct the person toward the discovery of others and will stimulate the creation of life with life.* Our own inner life, at its best, is dependent upon a spiritual community. Whatever fulfillment we know comes, in large measure, because of the community of sharing that interlocks our lives with specific persons living now and because this community has its roots in our past and its ultimate source in the divine community. To share life with others, a life that extends far beyond this time and place, leads us do what we can for rebuilding the society of men.

4. *The cause which is found, which deepens personal life and creates a new community, comes as the individual response to what is recognized as ultimate and inescapable for life.* This is to say that in diverse ways—simple yet profound, strange yet entirely natural, mysterious yet meaningful—the divine spirit impinges upon our spirits. In responding to those ways that are about us everywhere and always, but ways that we really understand only in our heart of hearts, we are found by a cause that is our own. It becomes a cause that gives unity and direction to life. Living for such a cause, we learn what are the best things to hope for and to do.

Surely, in our day not all things sacred have been demolished and profaned; and it is not certain that these are the worst and most calamitous of times. But the times are tough enough; and there is, in our nation as in the world, a continuing destruction and profanation of much that gives worth to life. This is reason enough for silence in our colleges. But this is the reason, too, that in this generation there surges through the silence the willing sacrifice of many lives. It is the best sacrifice the universities have to offer: it is the gift of students and teachers who by offering themselves to enobling causes are enabled to do and to hope the best in calamitous times.

If we would have any guide here we might return, in our imaginations, to that young, homeless teacher, scarcely thirty years of age. We do not approach the dark future he anticipated, nor can we understand completely the calamity that faced his life. But it would be well for us if we had a living cause so that we shared in his suffering and his service: "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? No: for this cause I have come to this hour."

"There is no abridgement of academic freedom today; the trouble is that somehow people do not speak as freely as they could." It was comforting to think that the political scientists appeared to have taken over from the theologians their often too well-played role as purveyors of illusions. It was cold comfort indeed. (Assembly booklet "Your Freedom Is in Trouble.")

By IVAN A. NESTINGEN

the McCarthy recall effort

The Wisconsin recall effort did not succeed in forcing a new election for the office of the junior Senator but it did reveal a widespread dissatisfaction with Mr. McCarthy. It was the best supported recall effort of a national official in American political history. Here is the story, written by the secretary and attorney of the "Joe Must Go" movement. It is one of the glories of American democracy that popular conviction can be expressed in this way. Quite apart from any evaluation of its success or merits, it is a case history of effective and responsible citizenship.

In 1952 SENATOR JOSEPH R. MCCARTHY was reelected to the United States Senate by a comfortable margin, although he trailed President Eisenhower, Governor Kohler and the rest of the state Republican ticket by a margin larger than his own margin of victory. Returning to office, he became chairman of the Senate Committee on Government Operations and as chairman also of one of its subcommittees he pursued his sensational witch-hunting tactics of looking for Communists.

Early in 1954 McCarthy made a vicious attack on General Zwicker, an oft-decorated army officer, wherein the General's character and loyalty were seriously impugned. Leroy Gore, a lifetime Republican, was one of many former McCarthy supporters who were aroused by the abuse of General Zwicker. Gore is the editor of the *Sauk-Prairie Star* (circulation 3,400) and has been a small-town editor for some thirty of his fifty years. Politically active, he has assisted many Republican candidates for office.

Gore is representative of the thousands of Republicans and independent voters who can no longer accept the irresponsible attacks of McCarthy against those who oppose him or who question his methods. He represents a healthy independence in political thought once widely prevalent in Wisconsin but noticeably lacking in recent years.

How the recall effort started

Following the Zwicker incident, Gore attacked McCarthy in a vigorous editorial, and printed in his newspaper a petition calling for a recall election. The proposed recall was based upon the provision in the Wisconsin Constitution and Statutes that a recall election of an elected official must be held if 25% of the persons who voted for governor in the last gubernatorial election in the disputed official's district petition for the recall election of that official. All signatures must be gathered within 60 days of the filing date of the petitions. Since approximately 1,616,000 persons voted for governor in Wisconsin in 1952, about 404,000

petitioners were needed to force a recall election of McCarthy.

Gore's editorial evoked a genuinely spontaneous response and in the next few days brought a flood of mail and many small donations. The tremendous practical difficulty of obtaining 404,000 signatures in sixty days was thoroughly discussed. Many thought it impossible, but Gore favored going ahead.

A statewide meeting was held in Sauk City on March 28, 1954. This initial meeting revealed extensive enthusiasm, had an excellent attendance and worked out a basis upon which a recall effort might proceed. A steering committee, representing a cross section of political thought, was formed. It included ten Republicans, five independents and five Democrats from all parts of the state.

How the recall was organized

The immediate question was, How best proceed to gather the huge number of 404,000 petitioners within sixty days? An office was set up in Sauk City. It was necessary to distribute thousands of petitions. Many local county and city recall clubs had to be formed. Organizers were needed.

The general opinion was that the Wisconsin press would be largely unfavorable toward the recall effort. Therefore a direct approach to the public was necessary. This meant voluminous mailings, news releases, radio time and other methods to get McCarthy's record to the public.

In search of funds Mr. Gore traveled to New York, Chicago, Los Angeles and all over Wisconsin. Several newspapers aided the effort—notably the Los Angeles *Daily News* which received contributions exceeding $8,000.00 in small donations from its readers. It was felt that money could be received from outside the state, since McCarthy was not only a state problem but also a national one. Contributions were accepted from all sources except Communists and communist sympathizers.

Efforts were made to organize as many counties as possible. Steering committees were picked, meetings were held and county organizations established. In Milwaukee drives were organized in many wards, with volunteers going from house to house. Because of the sixty day limitation, efforts were concentrated in the more heavily populated areas.

Paid ads containing a petition were run in the two large Milwaukee newspapers and in some other Wisconsin papers. But funds were insufficient to do this statewide. Local groups made radio appeals through paid advertising, sponsored programs and feature stories. Toward the end of the campaign a statewide radio broadcast was made by Mr. Gore in preparation for the final drive.

Harassment from the opposition

Legal harassments developed in Sauk City where political opponents formed an Anti-Gore Club. An effort was made to obtain court approval of an investigation of the *Joe Must Go Club's* activities. This was denied on the grounds that Wisconsin election laws did not apply to this recall effort. Similar harassments have followed the close of the effort, in the form of legal actions by pro-McCarthy Sauk County District Attorney Kelley. No prosecution against the recall club has been successfully maintained in the courts to the date of this writing and it is improbable that any will.

Difficulties encountered

The recall effort fell short of its goal of 404,000 signatures, chiefly because of the tremendous organization problems. However, more than 300,000 signatures were obtained—which was remarkable, in view of the obstacles.

The recall began spontaneously, without organization of any kind. The wholehearted support of the Democratic Party and of organized labor was not forthcoming. Both, of course, are basically strong anti-McCarthy bastions. But, both were apprehensive that open support of an effort which failed would lend credence to McCarthy's claim to popularity with the Wisconsin voters. No organized statewide group gave its concerted support. The recall group was a movement of individuals.

Even the anti-McCarthy press failed to give the movement the news and editorial support it had to have. Here, too, the feeling prevailed that the effort was doomed to failure. Consequently this segment of the press did not want to be exposed to supporting an obviously lost cause.

Sufficient funds were not available for the effort, so that several plans were limited or abandoned and too few persons could be employed as organizers.

An evaluation

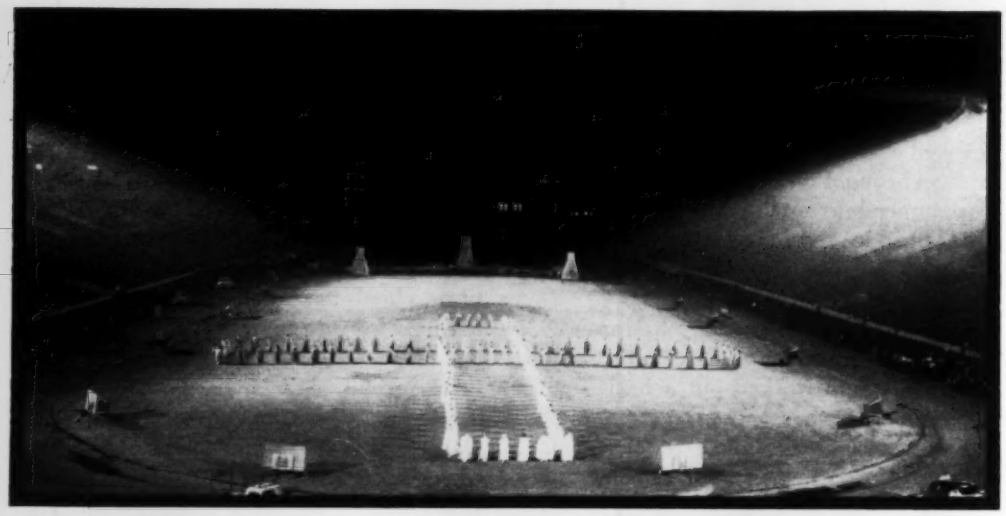
It was an amazing achievement to obtain over 300,000 signatures—a number which far exceeded any other petition effort in the United States history.

All in the recall group became genuinely convinced that McCarthy could not win an election today against a politically moderate Republican or a leading Democrat.

This effort focussed the nation's attention on a widespread dissatisfaction with McCarthy. The results showed a popular reaction against McCarthy in every walk of life. It is a sign of the times that many who favored the effort would not sign lest they might later be subjected to attack and reprisal.

The fact that the effort was led by political novices may well be considered an asset, since the McCarthy supporters cannot claim that an organized political party failed and thus "prove" continued popularity for McCarthy. Instead, the effort was led by the "little people" of politics, most of whom have not heretofore been active in any political organization. Included among these were many politically conservative people who signed and even circulated petitions. It was not McCarthy's organized political opponents who led this fight against him, although they assisted to some degree.

The response to this demand for a recall was a healthy demonstration of a grass roots protest against the demagoguery of the junior senator from Wisconsin. The question is well raised whether or not this type of an effort can succeed in the future. It is the feeling of the recall organization that it can.



THE PAGEANT THAT OPENED THE ASSEMBLY

why unity is difficult

Report on the Second Assembly of the World Council of Churches

WHEN CHRISTIAN STUDENTS in the United States think about the meaning of "ecumenical" they tend to regard themselves as ecumenically minded. They do not take too seriously the very large number of denominations which exist in their country. Most students feel free to take communion in other churches, and to propose a single celebration of communion at student conferences. A large number, particularly those who are members of the YMCA or YWCA, interpret "ecumenicity" as non-denominational rather than interdenominational fellowship. Their easy ecumenicity may lead them to ask why *unity* is discussed with such urgency in the World Council of Churches. If the Council members at Amsterdam covenanted to stay together, isn't unity among them assumed? Yes, it is. But this article is written especially for any "ecumaniac" whom the shoe fits, to share with him how much more meaning unity has when all the disunity is experienced.

The WCC affirms that we are one in spite of theological disagreement among us. The 165 member churches of the WCC, representing 46 countries from East and West, met together for two weeks at Evanston, Illinois, in August. The theme for the Assembly was: *Christ, the hope of the world.* There had been unity in the choice of this theme because the churches felt compelled to articulate to the world the nature of that hope which drew them together across all barriers in the midst of international chaos. However, their understanding of the meaning of that hope was full of sharp disagreement. It is said that when the first meeting of the Advisory Commission came together to write a study book on the main theme, a German theologian quietly announced that the best hope for the world is that it should end as soon as possible!

The Assembly was told in one of its early plenary sessions by Dr. Edmund Schlink from Heidelberg: "If we expect Christ to insure this world so that men may continue undisturbed . . . their business . . . . then Christ is not the hope of the world, but rather the end of all the world's hopes, for Christ is the *end* of the world. The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation." The speaker represented a large part of the Assembly who expressed their hope as Christ's Second Coming—the fulfillment of the kingdom of God and the end of the world as we know it. To many that was, to say the least, an unfamiliar way of expressing our hope which is in Christ. For all, such a position raised many anguished questions, such as: "Then why should we raise a finger now?" And, "What does our hope mean as we deal with the problems of the world today?"

In spite of disagreements and painful searching, the Assembly participants found ways toward common expression of their hope. They affirmed that whatever the present time holds, we are firmly set between what God has done for us in the past in the person of Christ: and what God has promised. Our perspective about the present changes when the past and future are so certain. In response and gladness that "everything will be right in the end," man continues to work in his world, remembering that "Not my will but Thine be done." In a common Lord we have our unity, and we submit our arrogance, even in the theology which proposes to understand Him, to the guidance of His will.

The World Council affirms that we are one in spite of tensions between races and nations. An African from Kenya, member of the Mau Mau tribe, spoke to a gathering of a hundred youth consultants at their pre-Assembly conference. He was confident, somehow, that what he said would be understood and accepted. ". . . that is why we Africans so often go around in a stubborn silence with a sulky smile on our faces. It is in defensiveness against the confidently superior culture of the whites. . . . Each tribe had its secret, unrevealed cul-

ture which has been allowed to die or be submerged."

On the panel from which he spoke were five Africans and an Afrikaner, representing four main areas of that huge, awakening continent. The majority of the audience were whites of European or American background. Many represented Asia and the Near East. The facts and the implicit accusations from the panel were, in a sense, directed "against" the audience and the Afrikaner member of the panel. Some of the young people there realized a kind of national or racial guilt, more sharply than ever before in their lives. Yet they all knew when the speaking was done that "We are all brothers, one of another." The meaning of Christian community was quite clear that evening. The spirit among us was such that all grievances could be told and all guilt shared in a way that we still remained united in an extraordinary fellowship.

This story is told here as a kind of testimony which is difficult to put into words. It is also impossible to contrive to have such a fellowship, and who could have predicted that it would come during a discussion of racial tensions even more explosive than those which we have known in the United States?

The Assembly gave clear expression to its views about race. The section on Intergroup Relations made statements such as: "The Church of Christ cannot approve of any law which discriminates on grounds of race, which restricts the opportunity of any man to acquire education to prepare himself for his vocation, to procure or to practice employment in his vocation, or in any other way curtails his exercise of the full rights and responsibilities of citizenship and to share in the responsibilities and duties of government."

The "iron curtain" was a term little used at the Assembly, but it was everywhere in the minds and implicit in questions. There were churches present from behind it: and conspicuously absent were the churches of China which had shared in the establishment of the World Council at Amsterdam. Delegates from such separated areas of the world as Hungary, East Germany, India, and the United States who dealt in their section with the question of the Responsible Society in a World Perspective, found deep satisfaction in being able to join in statements such as:

> It will be the task of the churches to point to the dangers inherent in the present situation (*i.e.*, the communist-non-communist tension) on the one hand the temptation to succumb to anti-communist hysteria and the danger of a self-righteous assurance concerning the political and social systems of the West; on the other hand the temptation to accept the false promises of communism and to overlook its threat to any responsible society.
>
> Christians in communist and non-communist countries are called to hold each other in special brotherly concern and prayer across all barriers. Those of us in non-communist lands affirm our unity with those churches in the ecumenical fellowship and the bond of the Spirit, and our confidence in their loyalty to Christ.

"Outlaw the H-Bomb," urges this petition, presented to Walter Van Kirk by Japanese delegates to the meeting in Evanston.

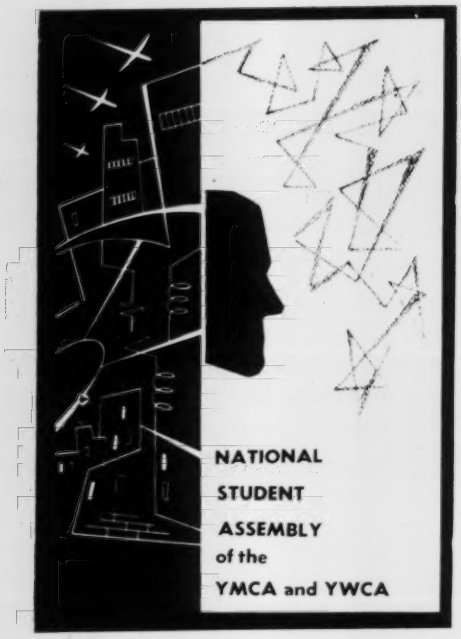
The presence of churchmen from what in general was called "The East" was very significant for the Assembly. To many it seemed that the witness of the church in East Germany in relation to the state gave us a new understanding of what the Early Church faced in the first years of Christianity. Every day big and little crises arise for each member of each congregation. A person may have to decide whether to work in his vocation for meager earnings or go into the service of the state to which he is opposed so that he can earn the bigger wage which the state offers. Bishop Otto Dibelius, speaking to the whole Assembly, said, "There is much quiet martyrdom in all churches which live under a totalitarian state."

The churches of Hungary and Czechoslovakia gave expression to the nature of their church's witness in a different way. Bishop Peter from Hungary gave this message to a gathering of accredited visitors: ". . . let us practice the love of God and the love of our fellowmen, amidst the everyday events of our congregations. . . ."

That message seems important to mention here because of the stress given by both the Hungarian and Czechoslovakian delegation to the words "the everyday events of our congregations"—the face to face meeting of every single person to witness to the truth and the love that is in Jesus Christ. They pressed the churches in the West to remember that the Church witnesses to people, wherever the people are.

It also seems important to pick out that sentence, because the Message from the Assembly—two sides, single spaced on mimeograph paper—was directed to "our congregations" wherever they are, however they stand now in relation to race or war or evangelism. When published it will say in part: "God does not leave any of us to stand alone. In every place he has gathered us together to be his family, in which his gifts and his forgiveness are received. Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit? We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord. Therefore we say to you: *Rejoice in hope.*"

By Rebecca Ely, Co-Chairman of NSCY in 1952-53. She became the Director of the Christian Association at Pembrooke College in Rhode Island this fall. Miss Ely was one of the Youth Consultants at the Evanston meetings.



the NATIONAL

these two pages are devoted to two objectives—

to describe important aspects of the National Student Assembly; and

to make suggestions for ways in which Christian Associations can best prepare for participation in the Assembly

Why the National Student Assembly?

Because Christian Associations of college students throughout the country feel a deep need to meet together to share their deepest aspirations and to find afresh their part in God's great purpose in the world.

There are more than 900 YMCAs, YWCAs and Christian Associations in the colleges and universities of this country. They will send about 1,500 representatives to the Assembly.

What is the National Student Assembly?

The Assembly meets every four years. Essentially the Assembly is a time when our movement knows itself as a sharing, open fellowship in its largest dimensions, and takes stock of itself spiritually and intellectually. It is a one week period in which the movement pauses to search deeply for the meaning of God's purpose and activities in the world and to state clearly the special calling of the movement in response to God's purpose in our world.

This is a difficult thing to do. We can never be sure that we are listening to God with minds and hearts which are truly open to his Word. Nonetheless, this must be our goal and our hope.

Sometimes the Assembly is referred to as the "town meeting" of the movement. This phrase emphasizes the democratic sharing in determining the objectives of the movement for the next four year period. For example, the current "study group" and "Bible study" emphases had their beginnings at the last Assembly.

The major written document to come from the Assembly will be the *Message of the Assembly to the Movement.* It will be the response of the delegates and of the movement to God's question, "Where are you?" It will state the most important and pressing issues which now confront the university and the student, and the responsibility of Christian Associations in meeting these issues. The Message, while not detailing specific actions, will be the base and guide for major program emphases of the Student YMCA and YWCA in the following four years.

A *Platform on Effective Citizenship* will be presented for Assembly action. (It is printed on page 24 of this issue of THE INTERCOLLEGIAN.) In September the National Student Council YMCA-YWCA drafted it on the basis of preliminary work by the National Committee on Effective Citizenship.

Assembly facets:

Platform addresses on the Assembly theme "Where Are You?" as seen from the perspective of the whole Bible. These will be given by Dr. J. Coert Rylaarsdam of Chicago Divinity School.

Analysis of the world situation.

Daily worship, led by Mrs. Maxine Thornton.

Daily presentation of the biblical understanding of discipleship.

Four sections, each subdivided into work groups of twenty persons each, on the following aspects of the Assembly theme:

You in Search of Yourself
You in the University
You in the Struggle for Freedom
You in the Nation and the World

Plenary Sessions for major policy decisions of the movement.

Factual Data

WHEN: December 27, 1954, from 4:00 p.m. through noon of January 2, 1955.

WHERE: University of Kansas, Lawrence, Kansas.

COST: *Registration fee*—$12.50 if mailed before November 30; $15.00 thereafter.

Room and board—$28.86

A Travel Equalization Plan is described in a special mailing to each Association. Everyone will pay $5 into the Travel Equalization Fund.

STUDENT ASSEMBLY of the YMCA and YWCA

How to prepare for responsible participation in the Assembly

1.

Make specific plans now for study groups in your Association based on the five Assembly booklets. The booklets are described in detail in the September INTERCOLLEGIAN (pp. 20, 21). They are outstanding presentations, written imaginatively by keen observers of the American college scene. They may be ordered from regional and national offices of the Student YMCA and YWCA at 25c each or $1.00 in quantities of five.

a. Order the booklets in quantity to sell or to give to cabinet members and other members.

b. We especially recommend that the cabinet schedule four study meetings between now and December 15 to study together the four chapters of *The Inescapable Question: Where Are You?* Each chapter is a modern parable which depicts aspects of the Assembly theme. Cabinet members should read the other four booklets also.

c. For freshman groups we especially recommend *You in the University* and *Faith, Sex and Love.*

d. The World Affairs Commission should study together *You, the Nation and the World.*

e. Many people are finding *Your Freedom Is in Trouble* especially illuminating in understanding threats to freedom of thought and speech. By all means, develop a study group on this booklet. In addition to student study groups, call this booklet to the attention of your Board members: they may wish to develop a special study group of their own.

f. *In general*—if you have not yet had the experience of "study groups" in your Association program, this is a very good way to start doing so! Remember (1) that study groups must meet regularly; (2) that members must read and find time for meditation and prayer in preparation for each meeting; (3) that you do it not because it is the "thing to do" but because you are convinced it is important and want to do it; (4) to strive for "encounter" between what the author has written and the members of the group.

For guidance on developing study groups read Nansie Blackie's *The How and Why of Group Study.* (See the digest of this in the December 1952 INTERCOLLEGIAN.)

2.

Make specific plans for bringing the Assembly to the attention of all Association members and to the entire student body.

a. Make attractive displays of the Assembly Call (mailed out last spring and printed in the March INTERCOLLEGIAN); the Assembly poster (mailed October 1); and the Assembly booklets (one set mailed to each Association on September 15). Be sure to tell who anyone interested should see. Extra copies of any of the materials may be ordered from the National Student Assembly, 291 Broadway, New York 7.

b. Ask the library to display the Assembly booklets prominently. The booklets should be in every college library. Also, many college bookstores will be glad to sell the booklets if their attention is called to them.

c. Select excerpts from the Assembly booklets for publication in your college newspaper.

d. Secure reviews of the Assembly booklets and ask to have them printed in your college newspaper.

e. Plan a colorful presentation of National Assembly for the October meeting of your members. You might have a speaker talk on a theme from *The Inescapable Question: Where Are You?*

f. Plan campus forums on issues raised in the five Assembly booklets.

3.

Special responsibilities of each Association

a. The cabinet (and as many of the members as possible) should think through what they believe the *Message of the Assembly to the Movement* should contain. If this is based on your own best thinking about the Christian witness and vocation of your Association, your representatives will be enabled to participate fully and responsibly in the Assembly Work Groups and have a voice in shaping the Message.

b. Discuss the Platform on Effective Citizenship (pp. 23 and 24 this issue) and come to the Assembly prepared to take action on it.

4.

Begin now to build your delegation for Assembly (Details concerning the size of the delegation you may have were mailed October 1.)

a. List the individuals you think can best represent your Association. Strive for a balance from all classes, so the maturity of experience will be blended with the enthusiasm of your new members. Talk with these students individually about the meaning and importance of Assembly and ask them to plan to attend.

b. Include in your delegation some of the foreign students who are active in the C.A. If they come as non-voting delegates (and thus are in addition to the Association quota) their registration fee is waived.

c. Find ways to raise funds to help pay the expenses of your delegation through projects and benefits. Often the church to which members belong will help out. Encourage prospective delegates to start a savings plan now.

d. Plan at least one delegation meeting to summarize the Association experiences in study groups, forums and other discussions.

e. With other Associations from nearby colleges, plan car and bus pools to reduce transportation expenses.

where am I?

continued from page 5

I have always thought of reason as a sort of tool or servant to get me what I wanted.

And so it is in many of its aspects. But if you consider that all of reason you sell it very short. Not only can it help us get what we want, it can tell us much about what is worth wanting. The life of reason furthermore is instrinsically worthwhile, worth having for its own sake.

You mean it's fun to think, and all that. That sounds like the egg-heads.

the source of truth

I mean that and much more. We actually become human, realize our humanity in the free and wide exercise of our intellects. This of course is a large part of the meaning of education. It is an exploration of our humanity. Read a great book or see a great picture and see what it means to be a human being. For the Christian there is a religious meaning in all this too. The God we serve is the creator of the human intellect and the source of all truth. We serve him by the free and responsible use of our minds. Contrariwise, no service of God which includes less than the full and free use of our minds can possibly be acceptable to him.

That's three down and one to go. I've got to keep a date in a few minutes. What about your fourth goal: love. That sounds a bit like what my maiden aunt used to tell us kids.

love as affirmation of selfhood

True, many ideas of love are sticky with sentimentality. But let me define the term as I find it in my Bible. It means essentially respect for personality, for human selfhood as such. For all human selves. But, no, respect is not sufficiently positive a word. Love means affirmation of personality or selfhood.

Does that include your own self?

Much that passes for self-love is actually self-hate. But certainly at one level, self-love—or better, self-respect—is an ingredient of what we mean. The Bible does teach us to love our neighbor *as ourself*. In our own life we learn what affirmation of selfhood means; and then we extend it outward to other human selves. At some points it is altogether altruistic; it sacrifices the self to the other. But in the broad sense love is the whole ideal of affirmation of selfhood. It is the realization that human life is social and must be lived in social terms.

But isn't there a conflict here with freedom? Surely I am free to ignore my neighbor, or to deny his freedom.

but not of self-centeredness, which is the essence of evil

Genuine love respects the freedom of the other person. In fact that is the test of its genuineness. There are spurious forms of affection (like that of some parents) which seek to deny freedom to the loved one. Such love is really a subtle and vicious form of self-centeredness.

You speak of self-centeredness,—

I do. I mean the opposite of love. I mean the "me first" attitude which puts my individual self at the center of things where God ought to be. It sets me in rebellion against God, it separates me from my neighbor, and ultimately divides me within myself. Christianity calls this attitude pride or arrogance and finds in it the essence of evil. It gets expressed in all sorts of ways—crude and subtle—from the power impulse of the tyrant to the virtuous pride of good people.

Is this arrogance what you mean by anti-man?

It is one form, probably the more dangerous and evil form. There is another: the flight from freedom and its burdens into the life of impulse or appetite. In either case selfhood, humanity, is lost.

a perennial battle with an especially acute focus today

Awhile ago you spoke of a crucial battle now going on in this age-long war. The age-long war I get. But why is the present any more crucial than any other age?

In a way it isn't. The problem in any age is to be a man, to be human. This is a war that goes through the heart of every man. The forces of man and of anti-man struggle in every human heart. This truth gives us a kind of reservation. It provides an antiseptic against fanaticism. But at another level the struggle between totalitarianism (in any of its forms) and democracy is a very crucial battle in this war. For any form of totalitarianism is virulently anti-human. That is precisely the nature of its evil. Conversely democracy gives every man a fighting chance to realize his humanity. That is why it is good.

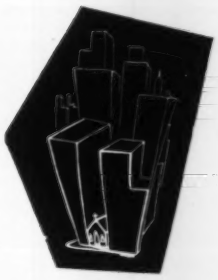
Now that you apply it socially I begin to see what you mean by man and anti-man.

I am glad for that. I am sure I don't see all that is involved here. But I will stand on this formulation of the issue. It is, I would imagine, this kind of thinking which led to the theme, "Where Am I?" for the NSCY Assembly.

I hope we get a chance to go further into these matters there.

I am sure we will. See you there.

JOHN A. HUTCHISON is Professor of Religion at Williams College, Williamstown, Mass. A good friend of the Student Christian Association Movement, he seems always to have time to lead worship or make an address in student conferences, write articles for "The Intercollegian," or write scholarly papers for the Committee on Religion in Higher Education of which he is a member. He will be Dean of the Assembly section on "You in the University."



GOD'S WILL AND ECONOMIC LIFE

a service of worship

For meditation as we gather

The Christian dividing line does not run between the sphere of religion and the sphere of the secular. In the heart and center of the common life of the world it divides those who live this common life in the power of faith, seeking to transform and renew it from the roots up, and those who live and act in unbelief, that is in self-centeredness and pride. *Ernest Michel, Renovatio.*

Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. *Romans 12.*

The only real renewal is a healing and saving manifestation of the power of love in open and courageous encounter with the world. *Michel.*

Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. . . . Don't be vague but firmly grasp what you know to be the will of God. *Ephesians 5.*

Litany of penitence

Let us ask forgiveness for all the ways in which we have abused God's gifts, forgetting that they are entrusted to us to be used for Him and for our fellow men.

For our greed and selfishness,
Our luxury and idleness,
Our wastefulness of thy generosity,
O Lord forgive us.

For our deep hidden guilt and anxiety
because we have so much and others so little,
Our fears that we may lose our possessions,
O Lord forgive us.

For the depersonalizing of man by machines,
For the emptiness of life lived apart from others,
For the superficiality of suburbia,
O Lord forgive us.

For our putting means before ends,
Our ruthless competition,
Our distrust of love,
O Lord forgive us.

And now, O Lord, we humbly beseech thee that thou who hast taught us to pray for our daily bread, wilt enable us to win and use it according to thy will. If one member suffereth, all the members suffer with it. If one member is honored, all the members rejoice. Now ye are the body of Christ. *Amen.*

Litany of intercession

Jesus said: Whosoever shall do the will of God, the same is my brother and sister and mother. O God, who hast created us all and called us to take our part in thy great plan,

thy will be done, on earth as it is in heaven.

O God, who art ever working in men's hearts by the operation of thy Spirit, to make us fellow-workers with thy will,

thy will be done, on earth as it is in heaven.

O God, whose spirit is known in the community of those who know thy forgiveness and who can forgive, and who would make us ministers of reconciliation in the affairs of this world,

thy will be done, on earth as it is in heaven.

Prayers

Let us pray for the accomplishment of God's will and purpose as we know it in our Lord. In Christ, we who once were far off have been brought near in the blood of Christ. For he is our peace, who has broken down the dividing wall of hostility.

(silence)

Let us pray for our Christian Association, that its members may perceive more clearly the great plan of God in the world and that they may grow in wisdom and insight in confronting the great economic and political challenges of our society and that they may be active members of Christian churches in this city and through the land.

(silence)

Let us pray for the congregations of which we are members that God may inspire them with his Holy Spirit, that each may become a true community in Christ, that in each the wholeness of personal relations may be discovered and experienced, and from each healing may flow into the world. Let us pray that God may use us to this end.

(silence)

O Lord we beseech thee mercifully to receive these prayers; and grant that we may perceive what things we ought to do, and also may have grace and power to fulfill thy will; through Jesus Christ our Lord. *Amen.*

Thy kingdom come. . . .
Thy will be done. . . . Amen.

Prepared by Edward L. Nestingen, drawing on litanies in "The Kingdom, the Power and the Glory," Oxford University Press.

LOVE, POWER AND JUSTICE

Paul Tillich. Oxford University Press, New York, 1954, 127 pp. $2.50.

One could hardly select three concepts more crucial for understanding human experience than love, power and justice. These concepts are often treated as conflicting rather than as interrelated in the discussions of theologians, psychologists and social scientists. In this tersely written little volume Paul Tillich plumbs the depths of meaning of each concept and discloses the interrelatedness among them which lies beyond the tensions between them with which other minds are preoccupied. This he does by asking for their "root meanings" as established by ontology—the study of the structure of being as such.

The fundamental argument of Tillich is that no real understanding of any concept can be achieved without giving attention to the all-important ontological question—what does it mean to say something *is?* what does it mean to *be?* This is no less true when dealing with concepts which are generally considered to belong to ethics, or of what *ought* to be. For one cannot hope to know or to describe or to prescribe without some systematic cognition of the structure of being as such—of the "logos" of fundamental relations which characterize everything which participates in being. The contradictions and vagueness which generally characterize discussions of these three basic concepts are in Tillich's view partly a direct and obvious consequence of uncritical ontology (one cannot say *no* entology for everyone implicitly assumes an ontology even though he may claim to be anti-ontological).

Discussions of these three concepts generally revolve around the question: What is the relation of love, which seems to be the opposite of compulsion, to justice and power, which seem to imply force and compulsion? According to Tillich we must ask how love is rooted in ontology. In the deepest sense love implies union, or, better, reunion between the separated. To exist means to be finite, limited, distinct, separated. Being cannot be actualized for man except as finite freedom which involves the risk of isolation or radical separation from other beings and, in a sense, from being itself. But to be radically separated or isolated is to increase the threat of non-being—the greater the isolation the greater the resistance to being. Love as reunion is that which overcomes separation. Love has no meaning without separation and separation has no meaning without love.

The crucial question for recognition of the nature of love is, How can separation be overcome without destroying either or both of the beings separated? Unless love is to mean subjugation or submission (which are not love at all), it must recognize intrinsic and tributive *claims* (a concept too often relegated to discussions of justice rather than love). All love, particularly human love, therefore has *eros* and *philia* qualities and is directly related to justice. Justice is the *form* in which love is manifest; love is the *content* of justice. The functions of love per Tillich are to *listen* (fulfilling intrinsic claims of justice), and to *give* (fulfilling tributive or proportional claims of justice), and to *forgive* (the *agape* quality of love which is tantamount to justification).

Love is also closely related to power. Love without power is not love but sentimentality; power without love is not power but tyranny. Sentimentality implies no real reunion of the separated and hence neither love nor power. Tyranny likewise implies no reunion and increases the threat of non-being; hence it denies power as well as love.

At the risk of oversimplifying Tillich, we might say that his analysis leads us to see love as the content; justice as the form; and power as the actualization of relations demanded by the structure of being. This formula, which is by no means as simple as it appears on the surface (especially when one takes into account the "distortions of existence"—power *vis-a-vis* demonic power, justice *vis-a-vis* injustice, love *vis-a-vis* hate) has far-reaching consequences for political and psychological theory and practice as well as for theology.

There probably is not another mind in contemporary American theology at once so comprehensive and so creative, so rooted in historical thought and so imaginative as Tillich's. His books will constitute points of departure for discussions in psychology, social theory and art as well as theology for many years to come. This particular book discloses Tillich at his most provocative and relevant. He who is willing to labor over the pages of this little volume will reap a rich harvest whether or no he is led to agree with Tillich.—*Robert A. Gessert, Executive Secretary of Christian Action.*

THE AUTOBIOGRAPHY OF A CATHOLIC ANARCHIST

Ammon Hennacy. Catholic Worker Books, 1954, $3.00.

It would be a wholesome experience for every Christian student to wrestle with the ideas presented in this volume. This is especially true in our time: when mankind faces the possibility of annihilation, and yet because of the pressure to conform there is a serious lack of questioning of the dominant ideas in our society, many of which are pagan and suicidal.

In early life Ammon Hennacy was a Baptist; then turning rebel against human exploitation, he became an atheist. During World War I he was sent to prison for opposing the war. In solitary confinement for organizing a protest against the poor food, he began to read the Bible, the only piece of reading matter available to him. From this experience he became a thorough-going

pacifist and a Christian, but was not connected with any church. Convinced that government was evil, he became an anarchist who believed in following the Sermon on the Mount. His faith led him to be the trouble shooter in dealings with outraged clients when he was a social worker during the depression and later to refuse to pay income taxes on the basis that most of the money pays for wars. Does he think he can change the world? he has often been asked. His answer is that he isn't going to let the world change him—his aim was to be a one-man revolution.

For some years he has been selling and writing for *The Catholic Worker*, an unofficial Catholic journal that is pacifist and devoted to the welfare of the underprivileged. Two years ago he joined the Catholic Church which has not, however, toned down his fiery crusading zeal.

A valuable sidelight in the book is the revelation of the treatment of farm workers in the Southwest, whose lot Ammon Hennacy shares as he supports himself in a way to avoid paying the withholding tax.—*George L. Collins.*

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"AND CROWN THY GOOD"

Allyn P. Robinson, Editor, National Conference of Christians and Jews, 1954, 48 pp. 25c.

This brief pamphlet offers one of the best available statements of the purposes, functions and programs of interreligious work. To those of us who have been exposed in the past to a "watered down" type of interfaith work, this viewpoint on tri-faith or interreligious activity is most welcome. Characteristic of this view is the classical phrase of the University Religious Conference at UCLA, "Cooperation Without Compromise." Very helpful is the chapter by the Right Rev. Msgr. Joseph E. Schieder of the National Catholic Welfare Conference, who says that "Cooperation does not bring together different faiths, but rather persons of different faiths with a view to effective social action. . . . Participants do not represent the unity of the Church, but the unity of society."

Indicative of the breadth of consideration are the chapter headings: A Historical Sketch; Some Basic Presuppositions; Educational and Administrative Presuppositions; Organizational Structure and Relationships; Planning Interreligious Programs and Services. One might wish, however, that the very brief chapters had been expanded with more detail.

This reviewer is so impressed with the functional value of this pamphlet that he wishes money were available to distribute it to everyone who in any way is related to campus interreligious work. Here is an excellent rebuttal to the president of a state teacher's college who recently declared that he would allow no religious work of any kind on his campus because religious work is divisive.

Religious workers, Protestant, Catholic or Jew, experienced or neophyte, will find interesting and suggestive material in this little book.—*Robert C. Mildram, Protestant Counselor, Rutgers University.*

THE HOUSEHOLD OF GOD

J. E. Lesslie Newbigin. Friendship Press, 1954, $2.75.

Arnold Toynbee has expressed the hope that the renewal of Western civilization will come through its interaction

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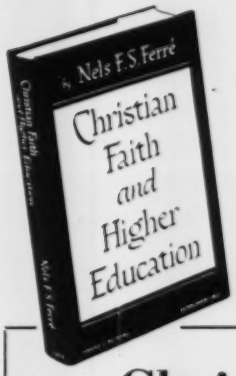

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book reviews

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with the culture of the East. In *The Household of God*, there is evidence of the fulfillment of this hope, at least so far as the renewal of the Christian Church is concerned.

Lesslie Newbigin himself symbolizes this new movement in Christian history. Scotland-born, he was sent to India by the Presbyterian Church as a missionary in the old tradition. But in 1947, when churches of the Catholic, classic Protestant, and free traditions formed a single united Church of South India, Newbigin was chosen one of its first bishops. Out of his experience he writes with the passionate conviction that the effective mission of Christ's Church demands its renewal in unity.

In its first part, the book reviews the major traditional doctrines of the Church. Anyone satisfied with traditional ideas about the Church is in for a salutary jolt. From the viewpoint of a united Christian Church, Bishop Newbigin is able to criticize as well as affirm the preaching of the Word in the covenant community, the ministration of the sacraments in the Body of Christ, and the life of the spirit in the gathered fellowship. Fundamental aspects of the Church, none of these can stand in proud isolation.

The only way for the churches to move out of static self-satisfaction into the unity and mission intended by Christ, Newbigin maintains in the second part of his book, is by the recovery of the "eschatological perspective." In this they will realize their dependence not on the possession of any "essential" qualities but only on the constant judgment and renewing mercy of God. Such has been the experience of the Church of South India. Newbigin comes back to the churches of the West as a prophet and witness, showing us the futility of our divisions and the evidence of new life which comes in unity. Readers may want to turn back to his *South India Diary* to understand more fully the background of Newbigin's urgent convictions about the responsibility of the Church in our day.—*Roswell O. Moore.*

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the terror of transition

continued from page 7

growing, real self) can only be done in a relationship of unconditional care and acceptance. Said Noah in *Green Pastures*, "I know's I'se not much but I'se all I got."

Next, we may find such a community of acceptance in the Church, with its incomparable ability to wed the insights of the past with the emerging present. To find ourselves immersed in the stream of history, and not confined to the isolated moment of our crisis, is liberating. In that fellowship one ought to find, in Howard Thurman's suggestive metaphor, a Current which floats us in the perpetual transition which is our Life. Experimental living in an atmosphere of warm concern; this ought to be the church. No human enterprise is outside of its perusal. As professors and students participating together in worship, study and service, we discover the Unambiguous, the Word becomes flesh, within which we can tolerate and even use the ambiguity of our existence and the terror of our transitions.

SPAN
Continued
from page 24

(2) Work for adequate wages, hours, and conditions of work. We believe in the right of collective bargaining. We work for improved labor-management relations, where the rights of both groups are respected.

(3) Support effective federal and state legislation designed to improve the economic and social well-being of the people. We support security for children, the aged, and the handicapped; we favor federal and state support for adequate housing; we support regional development projects as needed, such as the Tennessee Valley Authority; and we work for a compulsory national health insurance program.

(4) Work for an equitable system of taxation which neither impedes development of the economy nor places an undue burden upon the low-income consumer.

(5) Work for federal aid to education to enable states to offer equal public educational opportunities in all sections of the nation; and work for greater responsibility on the local level for maintaining high standards of education.

(6) Work for the elimination of segregation and discrimination on the basis of race, creed, or nationality, particularly in employment, housing, education, transportation, recreation, and food services, with special attention to the implementation of the decision of the Supreme Court for the desegregation of the public schools.

(7) Support the extension of the franchise to residents of the District of Columbia, and the admission of Hawaii and Alaska to statehood.

(8) Work for a program to improve the economic, social, and political status of American Indians.

III. Development of a peaceful world community

Because all men are members of one family under God, our common Father, we work for the unity of all peoples in one community. We seek to dedicate the vast powers of this nation to the end that peace and international security shall prevail among men. *Therefore we accept responsibility individually and as a student movement to*:

(1) Support the United Nations and its specialized agencies by individual and United States government action, including financial support and the full use of United Nations channels for international action.

(2) Support efforts toward obtaining, within the United Nations, agreements for enforceable disarmament under proper safeguards; support sound proposals to devote part of the funds released by such a program to the promotion of human welfare; and support measures for the creation of an atomic energy pool for peaceful purposes.

(3) Urge our Government to ratify the Genocide Convention and to support programs within the United Nations to promote human rights and fundamental freedoms in the spirit of the Universal Declaration of Human Rights.

(4) Work both through the United Nations and through the United States Government for the improvement of the standard of living of people in under-developed areas through long-range and expanding programs of technical assistance for economic development. Work through the United Nations for the extension of intercultural and educational exchange programs to the end of lessening tension between the East and the West.

(5) Oppose constitutional amendments which would limit the powers of the executive branch of our Government in international affairs.

(6) Support federal programs to promote the free flow of ideas across national boundaries by such means as radio broadcasts, books, films, and the exchange of students and other persons.

(7) Support efforts by our Government to promote international trade through reduction of tariffs, reciprocal trade agreements, the simplification of customs regulations and the repeal of "Buy American" legislation.